

United States Department of the Interior  
National Park Service

**National Register of Historic Places  
Continuation Sheet**

Section number \_\_\_\_\_ Page \_\_\_\_\_

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**SUPPLEMENTARY LISTING RECORD**

**NRIS Reference Number:** 02000032

**Date Listed:** 02/22/02

**Property Name:** Sacred Heart Church

**County:** Cochise

**State:** AZ

**Multiple Name:** N/A

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This property is listed in the National Register of Historic Places in accordance with the attached nomination documentation subject to the following exceptions, exclusions, or amendments, notwithstanding the National Park Service certification included in the nomination documentation.

(x)  Sarah D. Pope   
**Signature of the Keeper**

2/22/02   
**Date of Action**

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**Amended Items in Nomination:**

An amendment is made to the nomination to **remove Criterion B** as an applicable criterion. The nomination does not provide the information needed, as outlined in the National Register bulletin, *Guidelines for Evaluating and Documenting Properties Associated with Significant Persons*, to justify Criterion B for Nellie Cashman.

An amendment is made to remove **Criterion Consideration B** because the 1882 Old Church was moved during the period of significance.

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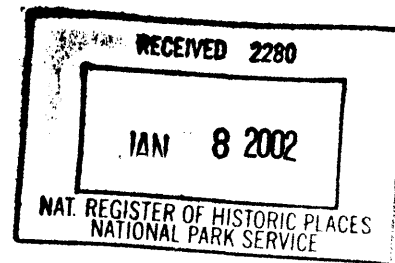
**DISTRIBUTION:**

**National Register property file**

**Nominating Authority (without nomination attachment)**

United States Department of the Interior  
National Park Service

NATIONAL REGISTER OF HISTORIC PLACES  
REGISTRATION FORM



32  
Noted

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in How to Complete the National Register of Historic Places Registration Form (National Register Bulletin 16A). Complete each item by marking "x" in the appropriate box or by entering the information requested. If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions. Place additional entries and narrative items on continuation sheets (NPS Form 10-900a). Use a typewriter, word processor, or computer, to complete all items.

1. Name of Property

historic name Sacred Heart Church

other names/site number Sacred Heart of Jesus Catholic Church

2. Location

street & number 516 Safford Street

not for publication ☐

city or town Tombstone

vicinity

state Arizona

code AZ

county Cochise

code 03

zip code 85638

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act of 1986, as amended, I hereby certify that this X nomination  request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60. In my opinion, the property X meets  does not meet the National Register Criteria. I recommend that this property be considered significant  nationally statewide X locally. ( See continuation sheet for additional comments.)

Thomas W. Garbin ASHPO 7 JANUARY 2002

Signature of certifying official

Date

ARIZONA STATE PARKS

State or Federal agency and bureau

In my opinion, the property  meets  does not meet the National Register criteria. ( See continuation sheet for additional comments.)

Signature of commenting or other official

Date

State or Federal agency and bureau

## 4. National Park Service Certification

I, hereby certify that this property is:

- ☒ entered in the National Register \_\_\_\_\_  
    ☒ See continuation sheet.  
☐ determined eligible for the \_\_\_\_\_  
    National Register  
    ☐ See continuation sheet.  
☐ determined not eligible for the \_\_\_\_\_  
    National Register  
☐ removed from the National Register \_\_\_\_\_

☐ other (explain): \_\_\_\_\_

(for) Signature of Keeper

*Annah D. Pope*2/22/02  
Date of Action

## 5. Classification

## Ownership of Property (Check as many boxes as apply)

- ☒ private  
☐ public-local  
☐ public-State  
☐ public-Federal

## Category of Property (Check only one box)

- ☒ building(s)  
☐ district  
☐ site  
☐ structure  
☐ object

## Number of Resources within Property

Contributing

325

Noncontributing

       buildings       sites       structures       objects       Total

Number of contributing resources previously listed in the National Register

Name of related multiple property listing (Enter "N/A" if property is not part of a multiple property listing.)

N/A

## =====

## 6. Function or Use

Historic Functions (Enter categories from instructions)

Cat: ReligionSub: religious facility

Current Functions (Enter categories from instructions)

Cat: ReligionSub: religious facility

## =====

## 7. Description

Architectural Classification (Enter categories from instructions)

Late 19<sup>th</sup> and 20<sup>th</sup> Century Revivals -- Gothic Revival

Materials (Enter categories from instructions)

foundation Concreteroof Shingle; corrugated metalwalls Adobe, board & batten, concrete blockother Stucco sheathing

**Narrative Description** (Describe the historic and current condition of the property on one or more continuation sheets.)

## =====

## 8. Statement of Significance

Applicable National Register Criteria (Mark "x" in one or more boxes for the criteria qualifying the property for National Register listing)

X A. Property is associated with events that have made a significant contribution to the broad patterns of our history.

X B. Property is associated with the lives of persons significant in our past.

X C. Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.

       D. Property has yielded, or is likely to yield information important in prehistory/history.

**Criteria Considerations** (Mark "X" in all the boxes that apply.)

X A. owned by a religious institution or used for religious purposes.

X B. removed from its original location.

       C. a birthplace or a grave.

       D. a cemetery.

       E. a reconstructed building, object, or structure.

       F. a commemorative property.

       G. less than 50 years of age or achieved significance within the past 50 years

## Social History

1947

Cashman, Nellie

Terry Atkinson, architect, 1947 building

## 9. Major Bibliographical References

Name of repository: \_\_\_\_\_

## =====

## 10. Geographical Data

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Acreage of Property less than one acre**UTM References** (Place additional UTM references on a continuation sheet)

	Zone	Easting	Northing	Zone	Easting	Northing
1	12	588750	3508925	3		
2				4		

See continuation sheet.

**Verbal Boundary Description** (Describe the boundaries of the property on a continuation sheet.)**Boundary Justification** (Explain why the boundaries were selected on a continuation sheet.)

## =====

## 11. Form Prepared By

=====

name/title Sally Alves/Historic Preservationist  
organization Sacred Heart Church date January 15, 2001  
street & number P.O. Box 746 telephone (520) 457-3857  
city or town Tombstone state AZ zip code 85638

## =====

## Additional Documentation

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Submit the following items with the completed form:

**Maps**A **USGS map** (7.5 or 15 minute series) indicating the property's location.A **sketch map** for historic districts and properties having large acreage or numerous resources.**Photographs**Representative **black and white photographs** of the property.**Additional items** (Check with the SHPO or FPO for any additional items)

## =====

## Property Owner

=====

(Complete this item at the request of the SHPO or FPO.)

name Sacred Heart Catholic Church  
street & number P.O. Box 547, 516 E. Safford St. telephone (520) 457-3364  
city or town Tombstone state AZ zip code 85638

United States Department of the Interior  
National Park Service

**NATIONAL REGISTER OF HISTORIC PLACES  
CONTINUATION SHEET**

Section 7 Page 1

Sacred Heart Church  
name of property  
Cochise, AZ  
county and State

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**SECTION 7. NARRATIVE DESCRIPTION**

**Summary**

The Sacred Heart Catholic Church complex is located on .758 acres on the southwest corner of Sixth and Safford Streets within the city limits of the old west town of Tombstone, Arizona, located in southern Arizona, fifty miles north of the Mexican border. The Sacred Heart Catholic Church Complex is located just one block north of the Tombstone Historic District (National Historic Landmark). There are five resources on the property, three contributing buildings and two rose trees that entwine to form a canopy over the courtyard. The three contributing resources are the 1) 1881 original church/rectory, 2) the 1882 Old Church, and 3) the 1947 church building. The original 1881 and 1882 church buildings are simple in design and could be described as vernacular. They are adobe and frame structures, respectively. Both buildings had concrete foundations, gable roofs, and wood shingles. The 1947 building is stucco over concrete block. It has a concrete foundation and a gable roof with corrugated metal roofing. All three buildings are currently in use at the Sacred Heart Catholic Church complex. The 1881 church/rectory is now the parish office, the 1882 church is the current parish hall, and the 1947 church is still being used as the parish church. The Rose Tree Courtyard is in constant use as a gathering place for church members, Tombstone residents, guests and visitors.

**1881 Original Church and Rectory**

The original 1881 church and rectory took the form of a one-and-one half story adobe building facing south towards Safford Street with a medium pitched gable roof with wood shingles and gable dormers. Like most buildings in Tombstone it was built using only the readily available materials that could be found. Originally, the thick adobe walls enclosed two rooms used for church services on the first floor, and two rooms used as a rectory on the second floor. A narrow winding stairway provided access to the second floor. The original doors were of wood panel design and featured highly detailed Victorian hardware often found on buildings of this age. The windows were wood, double-hung with two lights in each sash. There was a lack of ornamentation on the building except for some Victorian trim on the exterior windows. On the south elevation facing Safford Street was the entrance to the building with a doorway and two windows on the lower level. Originally, the building had a full width, three-bay porch with a second floor veranda guarded by a railing. Access to the veranda was from a doorway on the left side of the second floor. In 1882, an addition was made to the north elevation, which was the rear of the building, in a rectangular shed-roofed form with a porch on the east side. The construction type (wood boards) and other details such as hardware indicate that it was added at the same time the 1882 church was built.

United States Department of the Interior  
National Park Service

**NATIONAL REGISTER OF HISTORIC PLACES**  
**CONTINUATION SHEET**

Section 7 Page 2

Sacred Heart Church  
name of property  
Cochise, AZ  
county and State

Through the years, the exterior wall surface has been re-stuccoed at least twice, and two layers of modern stucco are in evidence. The thickness of the stucco apparently forced the removal of much of the exterior door and window trim which would have had wide casings overlapping the plaster. At some point between 1900 and 1945, the full porch was removed and replaced with a gabled entry cover. This porch was also subsequently removed and the porch/veranda was recently reconstructed based on an historic photo. The second story door that accessed the veranda was replaced by a window matching the right window on the south elevation. Sometime between 1955 and 1962, the left window on the first floor was replaced by a door. That door was later filled in to make one solid wall. The door was restored for use in the 1990s. Other exterior doors have been replaced by doors of a later date. The north porch, originally open or screened, has been enclosed with wood sash windows. The original wood shingles on the roof of the whole building have been covered with white asphalt shingles. On the interior, a partition dating around 1882 was made on the first floor to provide more privacy for use as a rectory only, and closets were framed in on the second floor in more modern times. A modern furnace was also installed with associated ductwork in plain view. Today, this building is used as a church office and has been modernized somewhat on the interior to facilitate this use. Sacred Heart Church recently restored the veranda and porch to the front of the building using an old photograph as a model. (See attached newspaper article).

### 1882 Old Church

The Old Church was constructed in 1882 and exhibits some Gothic Revival elements. The church is a single story rectangular building with a high-pitched gable roof and is distinguished by its Gothic style arched wooden windows. The church was originally built on the corner of Sixth Street and Safford, facing Sixth Street. It was a simple rectangle in plan. The walls were of boards and battens over wood framing. The high-pitched roof, decorated at the ridge with a Gothic cross, was covered in wood shingles. The entry featured a pair of wide wooden doors with a Gothic-arched panel section as a transom. The windows on the north and south sides also had Gothic-arched heads. A separate bell tower was added in 1883 next to the northeast corner of the church building. A 610-pound bell, manufactured in 1883 by Rumsey Mfg. Company of St. Louis, Missouri, was placed in the bell tower. The interior design of the church was simple with the floors covered in wood strip flooring. The walls were plastered except for wood wainscoting. The ceiling was covered in tongue-and-groove boards.

In about 1925 the board-and-batten exterior walls were sheathed in stucco. In 1946 the old church building was moved a few hundred feet west to its current site and placed on a new concrete foundation to make room for the new church. In its new location it faces east toward



United States Department of the Interior  
National Park Service

**NATIONAL REGISTER OF HISTORIC PLACES**  
**CONTINUATION SHEET**

Section 7 Page 3

Sacred Heart Church

name of property

Cochise, AZ

county and State

Sixth Street and the new church with a courtyard separating the 1882 church and the 1947 church. To the south a few feet away facing south is the 1881 original church/rectory building. In 1946 the entry of the 1882 church was reduced in size and an addition was made to the west side of the building to house a new kitchen for the building's new use as a church hall. Very few other changes have been made to the interior. A later corrugated metal roof has been added over the wood shingles. In 1947 the old wooden entry doors were removed and replaced with a standard sized wooden door. By the 1990s this door had deteriorated and was removed and replaced with a fiberglass door. The bell tower was demolished in 1946 when the church was moved, but the 1883 bell was retained and housed in a ground level wood framed structure to the west of the new church. In the year 2000, the 1883 bell was hoisted to the bell tower at the top of the north elevation (rear) of the new church.

### **1947 New Church Building**

In July of 1947 construction began on the new church building that sits at the corner of Sixth Street and Safford, facing south towards Safford. Tucson architect Terry Atkinson drew the plans for the new church of concrete block construction in a Modern Spanish/Modern Mission style design. The building's exterior was stuccoed over the concrete blocks. It had a gable roof of corrugated metal, and a simple bell tower on the north elevation. Church members donated several stained glass windows in memory of loved ones. Large double entry doors of heavy pine adorned the front of the church; south elevation and east and west side doors of the church were also in heavy pine. The interior is of simple design with heavy pine ceiling beams and pine doors and trim throughout.

The building today, exterior and interior, is basically the same as in 1947, with original doors, windows, exterior stucco over concrete block, corrugated metal roof and simple bell tower now housing the 1883 bell. Interior wood trim remains the same as in 1947. Between 1989 and 1991, a small addition was made to the back (north elevation) of the church increasing the size of the altar and adding a storage room. The exterior of the addition was designed to match the original look of the church thereby preserving the integrity of the building's exterior.

### **Rose Tree Courtyard**

Situated on the north side of Sacred Heart's 1947 building are two historic rose trees. These trees were originally planted as shoots sometimes in the 1880s by the Giacomina-Costello family at the entry to their Tombstone home that faced Sixth Street. After the family donated their property to the church, Father Thomas Doyle began tending the roses in 1965. With the help of parishioners, Father Doyle built a wooden trellis support system under the trees to hold their ever-increasing weight and size. He also built a memorial wall under the canopy to display

United States Department of the Interior  
National Park Service

**NATIONAL REGISTER OF HISTORIC PLACES**  
**CONTINUATION SHEET**

Section 7, 8 Page 4

Sacred Heart Church  
name of property  
Cochise, AZ  
county and State

memorial plaques of deceased members of the parish. Today, each of the two rose trees are almost five feet in circumference at the base and together provide a canopy that covers over 2500 feet of garden area. The original wood support system rotted with the weather and was replaced in 2001 with a new 4 x 4 support system. The old memorial wall was also restored with new plaques. A stone altar is also under the Rose Tree so that outdoor Mass can be said if necessary.

**SECTION 8. STATEMENT OF SIGNIFICANCE**

**Summary**

The Sacred Heart Catholic Church complex of Tombstone is eligible to be listed on the National Register of Historic Places under Criterion A for its association with the early development of Tombstone and its continuous role in the social history of the town, particularly as a focus for the Hispanic community. The property meets Criteria Consideration A: Religious Properties in that it is significant for its contribution to the early development and social history of Tombstone and for the architectural significance of the 1881 and 1882 buildings. Sacred Heart was the first church of any denomination constructed in Tombstone when it opened its doors in January of 1881 and the sixth Catholic church constructed in Arizona Territory. The new building provided the "wild west" town of Tombstone's residents their first opportunity to worship in a real church building. The church has proven itself an invaluable part of the community since 1881 and continues to serve community needs today. Two of the buildings are also significant under Criterion B for their close association with well-known entrepreneur and humanitarian, Nellie Cashman, who among her many charitable actions raised money to construct the 1881 church building/rectory and the 1882 church building. The 1881 and 1882 buildings are eligible as rare examples of their type under Criterion C. The 1881 building is a rare example of an adobe building in Tombstone that is more than one story. Rarer still is the 1882 building, which is the oldest known frame church still standing in Arizona. Although the building was moved in 1946 the property meets Criteria Consideration B: Moved Properties because it is significant for its architectural value and retains enough features to convey this significance.

**Criterion A**

There are three buildings that have served as churches for the Roman Catholic community in Tombstone at the Sacred Heart Church site on the corner of Sixth and Safford Streets. The first building was constructed of adobe in 1881 and served as a combined church and rectory. It was the first church of any denomination built in Tombstone, a rough and tumble town whose citizens were desperate for the social, cultural and spiritual aspects that a church building represented. Reverend Endicott Peabody, minister of St. Paul's Episcopal Church in Tombstone, wrote: "...the town contained a great body of men and women unmoral,

United States Department of the Interior  
National Park Service

**NATIONAL REGISTER OF HISTORIC PLACES**  
**CONTINUATION SHEET**

Section 8 Page 5

Sacred Heart Church  
name of property  
Cochise, AZ  
county and State

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shameless and cruel". In 1882, a second Catholic church building was constructed allowing the 1881 building to be used solely as a rectory. Well-known entrepreneur, Nellie Cashman, spearheaded its construction. The third and current church was completed in 1947 to handle the influx of military personnel and their families who settled in Tombstone at the end of World War II. These three buildings constitute the Sacred Heart Church and are a tribute to the strong faith and dedication of Tombstone's Catholic community that existed in the "Wild West" atmosphere of the "Town too tough to die." The Rose Tree Courtyard, first planted as two small rose bushes in the late 1800s, has become a significant part of the Sacred Heart Complex. It is entwined with Sacred Heart's, and Tombstone's, social history and is used on a continual basis.

Tombstone got its start in 1877 when Ed Schieffelin found one of the richest silver strikes in the American West in the hills above the San Pedro River. His discovery set in motion the history of a town that is seared in the memory of a nation and the world as representative of the American West. By 1879 settlement began and by 1881 population of the town reached 6,000 people, growing to 10,000 by 1885. Cochise County was created in 1881 and Tombstone became the county seat. At that time Tombstone was the most populated and busiest city between San Francisco and St. Louis. While many rugged individuals inhabited the town's center, respectability and civilization began to occur on the edges of town. Church services were held in any vacant room or closed bar and the good citizens of town tried to provide suitable locations for worship.

The idea for the Sacred Heart of Jesus Catholic Church in Tombstone occurred when Bishop Salpointe sent Rev. Father Antonio Jouvenceau, an assistant pastor at Tucson, to Tombstone in 1879 to ascertain the need for a church in the busy mining camp. Father Jouvenceau said an occasional mass in private homes and a public hall. The Catholic residents of Tombstone took matters into their own hands, deciding to construct a combination church and rectory for a parish priest and to have a location to worship. Led by famous local businesswoman and entrepreneur, Nellie Cashman, often referred to as the "Angel of the Camp," local citizens raised most of the \$1,240 cost of the church. On January 1, 1881 Fr. Jouvenceau held the first mass in the new adobe church, making Sacred Heart Catholic Church the first church in Tombstone. This church became the sixth Catholic Church in Arizona, the first named "Sacred Heart Catholic Church" in the Diocese of Tucson.

United States Department of the Interior  
National Park Service

**NATIONAL REGISTER OF HISTORIC PLACES**  
**CONTINUATION SHEET**

Section 8 Page 6

Sacred Heart Church  
name of property  
Cochise, AZ  
county and State

When the 1882 wood frame church was built, it continued to provide the increasing number of Tombstone Catholics a place to socially and spiritually interact. The propriety of decent community activities within the new church provided much needed relief for the proper citizens of Tombstone from the bawdiness of the gambling, drinking and other events that went on day and night in the center of town. The 1882 church continued to provide a safe haven for the community well into the 20<sup>th</sup> Century. Sacred Heart established missions at many smaller communities in southeast Arizona and was the center of operations for the Catholic Church in the area during this period. Later, with declining attendance in 1896, the roles were reversed and Sacred Heart became one of the missions of the Benson Catholic Church. Throughout both periods, the parishioners at Sacred Heart were a cultural mixture of Anglos and Mexicans. Tombstone's small Italian community was also a strong supporter of the church.

World War II brought tremendous changes to Arizona and Tombstone. Defense spending brought an influx of new settlers who stayed after the war to make Tombstone their home. Many of these new settlers were soldiers from nearby Fort Huachuca who intermarried with local Hispanic women. Although they came from a variety of ancestries and religions, many converted to Catholicism when they married. According to Sacred Heart Catholic Church records located at the Diocese of Tucson and at Sacred Heart Catholic Church in Tombstone, the Hispanic and Hispanic-mix families in Tombstone comprised 75% of Sacred Heart's Catholic community in the 1940s. The other 25% of registered Catholics at Sacred Heart were Anglos of various ancestries, descendants of Tombstone's early settlers. Most of these people were property and business owners, while the Hispanics constituted a poorly paid labor force in town. Although, these business owners donated generous sums of money to help support Sacred Heart Church, many did not attend church regularly or participate in church activities.

Oral interviews with Tombstone's old-timers and their descendants have revealed that the Hispanic families during the 1940s were of low income, with several generations living in one household in order to survive. They were basically "isolated" in Tombstone with the ability to provide labor to the town, but unable to travel any great distance because economic times were tough and few of these people had automobiles. Gas, tires and sugar had been rationed during the war and were too expensive. When sanctions were lifted, the only big city was Tucson, 80 miles to the northwest. Few trips were taken to Tucson. Roads in Cochise County were mostly dirt and gravel and that inhibited travel to the smaller communities including Fry Township (now Sierra Vista.) At that time Tombstone boasted a grocery, three gas stations, bowling alley, theater, hardware store, dry good and notions store, numerous restaurants and bars. Locals were content to "shop Tombstone" and not seek outside sources. Thus the "isolation" of living in Tombstone, shopping in Tombstone, and attending church services in Tombstone with very little opportunity to ever travel out of the area.

United States Department of the Interior  
National Park Service

NATIONAL REGISTER OF HISTORIC PLACES  
CONTINUATION SHEET

Section 8 Page 7

Sacred Heart Church  
name of property  
Cochise, AZ  
county and State

According to church records and oral interviews with old-timers, it was because of this "isolation" that Sacred Heart Catholic Church became the center of the Hispanic's social, cultural, and religious life. Hispanics attended Mass on a regular basis, celebrated weddings and births, mourned their loved ones at funerals, and had strong participation in whatever activities the church provided. They visited the church often, lighting candles to the Blessed Mother and Our Lady of Guadalupe when they were troubled. They emptied their piggy banks into the building fund jar at the back of the church. What the Hispanics and Hispanic-mix at Sacred Heart Catholic Church lacked in money, they made up in spirit and participation. They also volunteered their time to help the church in any way they could. Many of the Hispanic men were skilled craftsmen and took care of the church buildings and grounds. The Hispanic women cooked, cleaned, and helped with religious education and clerical chores. Because of this strong day-to-day participation in church activities, the young Hispanic families became the lifeblood of the church.

During this same period, the civic leaders of Tombstone turned to tourism and climate as a way to bring economic relief to the town. Among the newcomers was Father Thomas Doyle, an Irish priest from Philadelphia, who had been appointed in 1944 by the Diocese of Tucson to be the pastor of Our Lady of Lourdes in Benson, and also the pastor of the mission church of Sacred Heart in Tombstone. According to his sister, Helen Floyd, Father Doyle chose to live in Tombstone rather than Benson because he personally liked the town and the people better. Father Doyle was pastor for a span of 20 years and reached out to the whole community, especially the Hispanics, with progressive programs and new ideas. His leadership inspired the whole town and church membership grew. In a 1978 newspaper interview with Lisa Wrenn, Father Doyle stated that there were 80 families in his parish and "he often marries the same people he had baptized as babies."

Another priest arriving in Tombstone during the 1940s was Father Roger Aull who came from New Mexico to continue and broaden his treatment of patients with arthritic and respiratory problems. The high desert community of Tombstone offered a perfect climate and tranquil area for this treatment. Many people from all over the United States followed Father Aull to Tombstone to get treatment and then settled here, with some marrying into Hispanic families. In a 1982 oral interview Adrian and Dolores Selhorse, who had come to Tombstone for Father Aull's treatments, stated "People came to Tombstone from all over, there was a lot of business."

According to church records, as the Hispanic-mix Catholic population grew due to births and new arrivals, Sacred Heart's congregation increased to such proportions that it was necessary to build a new, larger church building. Father Doyle supervised the construction of the 1947 church building that was dedicated on Christmas Eve 1947 with a full house in attendance. The Hispanic men of the parish contributed their skilled labor in helping construct this church.

United States Department of the Interior  
National Park Service

**NATIONAL REGISTER OF HISTORIC PLACES**  
**CONTINUATION SHEET**

Section 8 Page 8

Sacred Heart Church  
name of property  
Cochise, AZ  
county and State

Under Father Doyle's guidance, the women of the parish (including many Hispanic women) formed the "Women's Sodality of Sacred Heart" as a fund raising organization to help build the new church. They also raised money to buy altar accoutrements, linens, candles, and vestments, as well as helping the social and welfare needs of the church community and the overall community of Tombstone. Father Doyle was a strong believer in the spirit of Nellie Cashman as he stated in the 1978 article by Lisa Wrenn, and he patterned this new women's group after her example. The stained glass windows of the new church were paid for by donations from parish families who dedicated the windows to departed loved ones.

Since that time, the 1947 Sacred Heart Church has been a beacon for residents and visitors alike. In 1965, a thriving Sacred Heart Church was declared no longer a mission of Benson. The Diocese of Tucson once again declared Sacred Heart as a parish in its own right. For the past 50 plus years, the church has remained a moving force within Tombstone, holding many annual events to benefit church and community. The "Women's Sodality of Sacred Heart" became the Altar-Rosary Society of Sacred Heart and continues the tradition of purchasing the altar supplies, cleaning the church, and fundraising with bazaars, rummage sales, etc. The proceeds go to help with the ongoing building renovation fund and to help the needy in the church and community. The Hispanic women continue to be actively involved in the Altar-Rosary Society, the religious education programs, cleaning, cooking, office clerical help (to maintain the detailed records of Baptisms, First Communions, Confirmations, Marriages and Deaths) and participating in other fundraising activities and church celebrations.

Throughout the years, Sacred Heart's Hispanic men have used their construction skills to work on the parish grounds and the buildings. With three historic buildings on the premises, there are always repairs, restoration, and renovation to be done. During the 1970s the men of the parish formed their own organization, St. Vincent de Paul. The Sacred Heart St. Vincent de Paul Society is currently made up of men and women who have dedicated themselves to help those in need when possible, whether church members, community residents, or travelers having difficulties. In 1996, The Catholic Order of Foresters group, consisting of over 60 members (including many Hispanics) was formed. Its mission was to help raise funds for social and welfare activities within the community. In 2001, the St. Michael the Archangel Council of the Knights of Columbus was formed and its membership is now over 40 men, with a large percentage Hispanic. Again their goal is to aid in fundraising efforts for the welfare of the church and community, the infrastructure of Sacred Heart and the spiritual welfare of all church members, especially fallen-away Catholics and young people. In addition, Sacred Heart operates a food bank out of the parish hall each Tuesday, called "The Nellie Cashman Caring Program" for those who need weekly donations of food.

United States Department of the Interior  
National Park Service

**NATIONAL REGISTER OF HISTORIC PLACES**  
**CONTINUATION SHEET**

Section 8 Page 9

Sacred Heart Church  
name of property  
Cochise, AZ  
county and State

Today, Sacred Heart Catholic Church's records indicate that the Hispanic and Hispanic-mix population is at 80%. The Hispanics continue to be the "heart and soul" of the parish with vibrant participation in all activities and their strong and caring spirit. Tombstone is a very small community and therefore very close-knit; according to the 2000 U.S. Census Report, Tombstone had 1500 residents within the city limits. For the past 15 years, each year at Christmas time Sacred Heart Church, St. Paul's Episcopal Church, and the Tombstone Community Church hold a Christmas Unity Bazaar to showcase community member's crafts, gift items and baked goods. Again, proceeds benefit the community. Hispanic families and others of all religions in town help put on this bazaar.

The Rose Tree Courtyard has become identified with Tombstone and with Sacred Heart Church. In 1965 the Giacomina-Costello family, one of Tombstone's oldest Italian families and a large contributor to the church, donated a parcel of land to the church. The parcel was adjacent to the north of the church and included two rose trees that had been planted sometime in the 1880s. The house in front of which the roses were planted was demolished due to termites but Father Doyle retained the rose trees. Under his care they flourished and eventually required the construction of supports to hold the immense plants. Many of the social events of the church community have taken place under the canopy of roses including weddings, picnics, and the Victorian Tea that honors Nellie Cashman each April. The roses themselves came from an early Tombstone resident, Mary Gee, who received them from her family in Scotland. Madeline Lewis, a descendant of the Giacomina-Costello family, recalls her grandparents came to Tombstone in 1887 and vividly remembers the rose trees from her childhood in the 1940s. An early 1900s photograph shows the rose trees to the north of the church and already of good size.

Criterion B

Nellie Cashman arrived in the United States in 1868 from her native Ireland, seeking her fortune in the West. In 1877 she followed the gold rush to British Columbia and later that year opened Delmonico Restaurant in Tucson. In 1880 she came to Tombstone and opened the Russ House at the corner of 5<sup>th</sup> and Toughnut Streets. She remained in Tombstone until 1887 when the town began to fade, then left Tombstone to establish, then sell, businesses in Kingston, New Mexico; Prescott, Arizona; Yuma, Arizona; Dawson in the Yukon; and Fairbanks, Alaska. She later moved to Coldfoot, Alaska. Many books have been written about Nellie Cashman, her kindness, and her generosity to miners down on their luck wherever she traveled. In Tombstone, she was called "Angel of the Camp."

United States Department of the Interior  
National Park Service

**NATIONAL REGISTER OF HISTORIC PLACES**  
**CONTINUATION SHEET**

Section 8 Page 10

Sacred Heart Church  
name of property  
Cochise, AZ  
county and State

Although Nellie was on the go much of her life, biographers will tell you she was best remembered for her seven years in Tombstone and her deep devotion to her Catholic faith. The 1881 and 1882 Sacred Heart church buildings are strongly associated with Nellie because of her formidable resolve to provide Tombstone with a decent place of worship. In 1880 she canvassed Tombstone for donations to build the new adobe church building, going into saloons and the red light district to accomplish her purpose. She organized fundraisers to raise the rest of the money. Once the church was built, Nellie Cashman set to work raising money for a new, larger building so that the original church could be used as a rectory. Again going into saloons and restaurants she raised \$2,500, the cost of a new wooden church. To find the wood for the building, Cashman borrowed a wagon and team of horses and hauled the wood herself from the Chiricahua Mountains across the Sulphur Springs valley, a distance of over fifty miles. The frame church building was completed by the end of 1882 and Bishop Salpointe came to bless it on February 18, 1883. The building's dedication was a triumph for Nellie Cashman.

Nellie Cashman continued to help the community, bringing food to prisoners at the courthouse who were waiting to be hanged and inducing them to embrace the Catholic religion. She was truly a benefactor of unfortunates her whole life and is a big part of the history of the old West.

Sacred Heart Church of Tombstone continued to use the 1882 building well into the twentieth century. Nellie's spirit lived on in Tombstone well after she left. With her fine example, Sacred Heart continued to be a viable force in the community and with Father Thomas Doyle at the helm in the 1940s, a third church was built due to the fundraising of the Catholic Ladies Club and Ladies Altar Society who carried on the tradition of Nellie Cashman in garnering the support of the whole community in building the church.

Each year at Rose Festival time when the Tombstone roses are in full bloom, the city of Tombstone honors Nellie Cashman with a parade and other activities, for her contributions to the history of Tombstone. On Rose Festival weekend, Sacred Heart Catholic Church sponsors a Nellie Cashman Victorian tea in the Rose Tree Courtyard that spreads a huge canopy over the garden behind the church. It is a fitting tribute to the lady who was so instrumental in beginning the fine tradition of Sacred Heart Catholic Church of Tombstone back in 1881.

Criterion C

The original 1881 church is built of adobe and still stands at its original location facing south toward Safford Street. As an adobe building over one story, the original church/rectory is rare



United States Department of the Interior  
National Park Service

NATIONAL REGISTER OF HISTORIC PLACES  
CONTINUATION SHEET

Section 8 Page 11

Sacred Heart Church  
name of property  
Cochise, AZ  
county and State

=====

in Tombstone. Over the years the 1881 church has undergone changes in treatment and use. However, it retains integrity of location, design, materials, workmanship, feeling and association.

The 1882 church is the oldest known frame church building in Arizona. After World War II, the congregation at Sacred Heart mission had grown so large that the pastor, Fr. Thomas Doyle, decided to construct a new church, turning the 1882 church into a meeting hall. Fund-raising began by the people of the parish and in 1947, the old church was moved west away from the street onto a new concrete foundation but maintaining its original orientation. Although it was moved 100 feet and placed onto a new foundation, the church building retains its integrity of materials, design, workmanship, feeling and association. As the oldest frame church in Arizona, the move has not compromised that significance. The building also still plays an important role in the life of Sacred Heart Church serving as the parish hall.

United States Department of the Interior  
National Park Service

NATIONAL REGISTER OF HISTORIC PLACES  
CONTINUATION SHEET

Section 9 Page 12

Sacred Heart Church  
name of property  
Cochise, AZ  
county and State

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National Park Service

NATIONAL REGISTER OF HISTORIC PLACES  
CONTINUATION SHEET

Section 9 Page 13

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name of property  
Cochise, AZ  
county and State

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United States Department of the Interior  
National Park Service

**NATIONAL REGISTER OF HISTORIC PLACES  
CONTINUATION SHEET**

Section 9 Page 14

Sacred Heart Church  
name of property  
Cochise, AZ  
county and State

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National Park Service

NATIONAL REGISTER OF HISTORIC PLACES  
CONTINUATION SHEET

Section 9 Page 15

Sacred Heart Church  
name of property  
Cochise, AZ  
county and State

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United States Department of the Interior  
National Park Service

**NATIONAL REGISTER OF HISTORIC PLACES  
CONTINUATION SHEET**

Section 10 Page 16

Sacred Heart Church  
name of property  
Cochise, AZ  
county and State

=====

**Verbal Boundary Description**

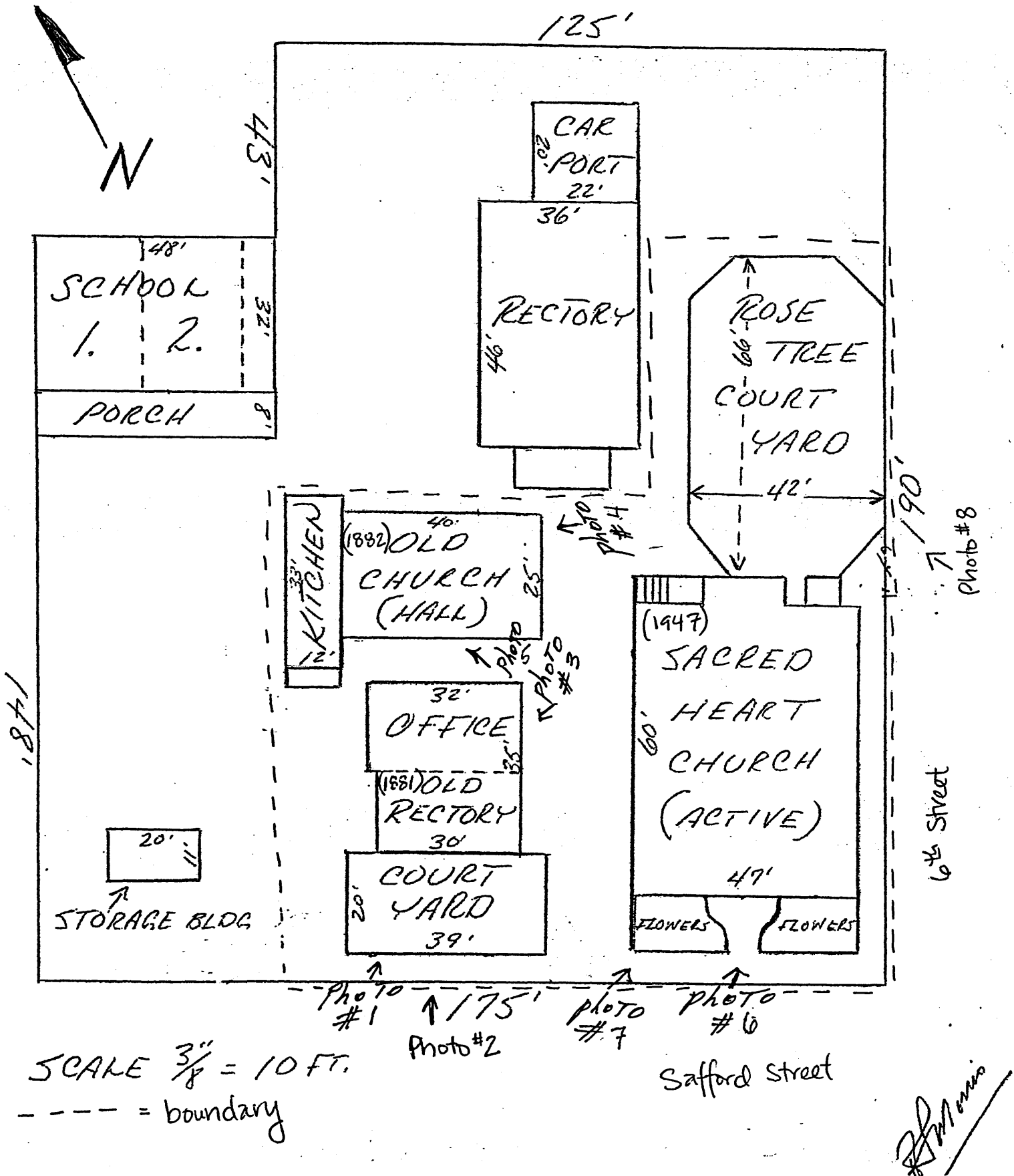
The property consists of portions of Block 43, lots 11, 12, 20, 21, 22, 23, and 24 as delineated on the attached site plan.

**Boundary Justification**

The boundaries for Sacred Heart Church have been drawn to include the historic buildings and rose tree courtyard, the property that has historically been associated with the church. The boundaries do not encompass land that has been donated to the church in recent years.

SACRED HEART CHURCH  
594 E. SAFFORD ST.  
TOMBSTONE, AZ. 85638

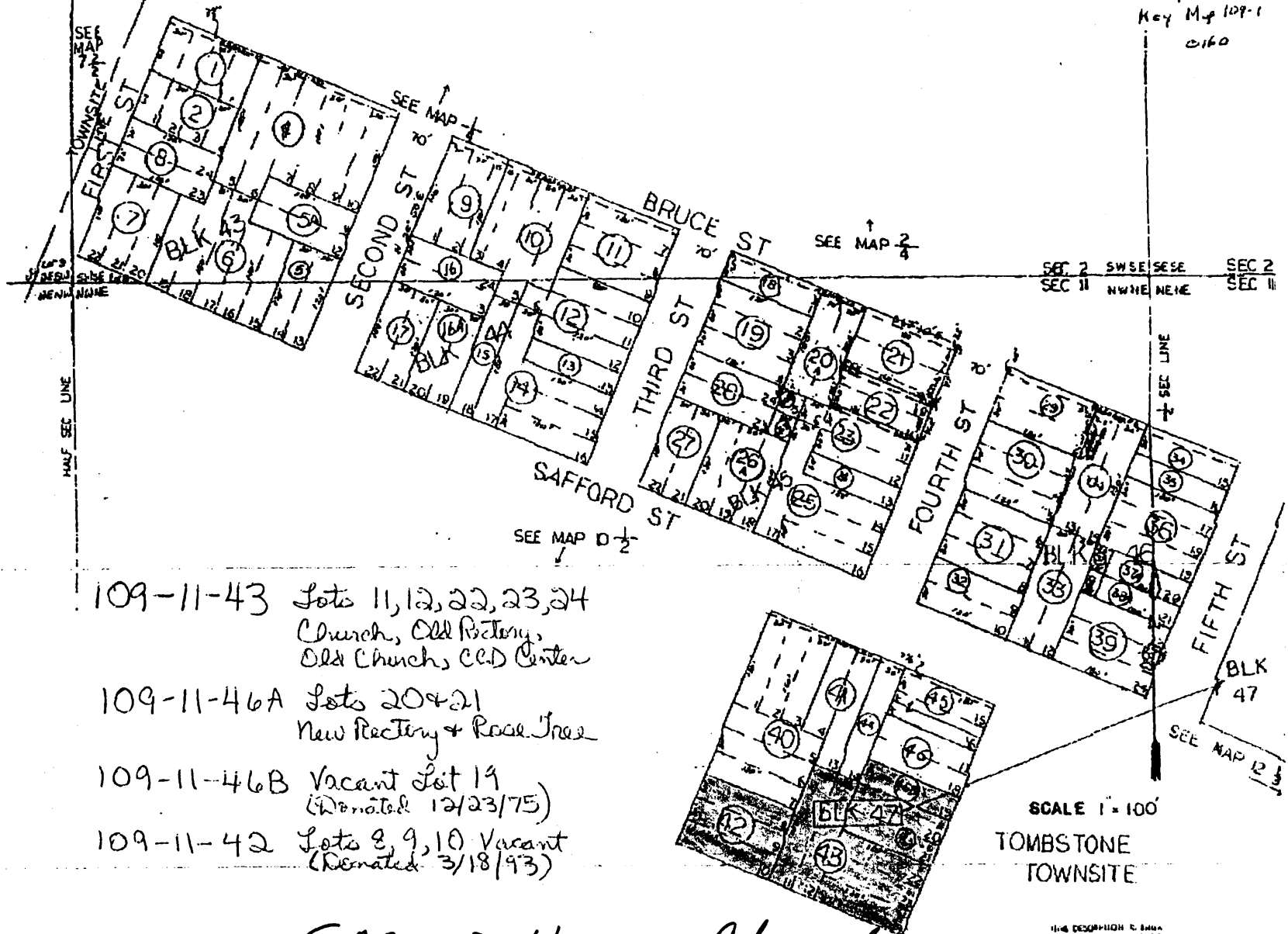
PHOTO  
VANTAGE  
POINTS



SEC. 2 TN. 20 RG. 22  
A POR LOT 8 (SWSE)  
SEC 11  
A POR NWNE & NENE

BOOK 109  
MAP 11

$\frac{3}{4}$   
Key Map 109-1  
0160

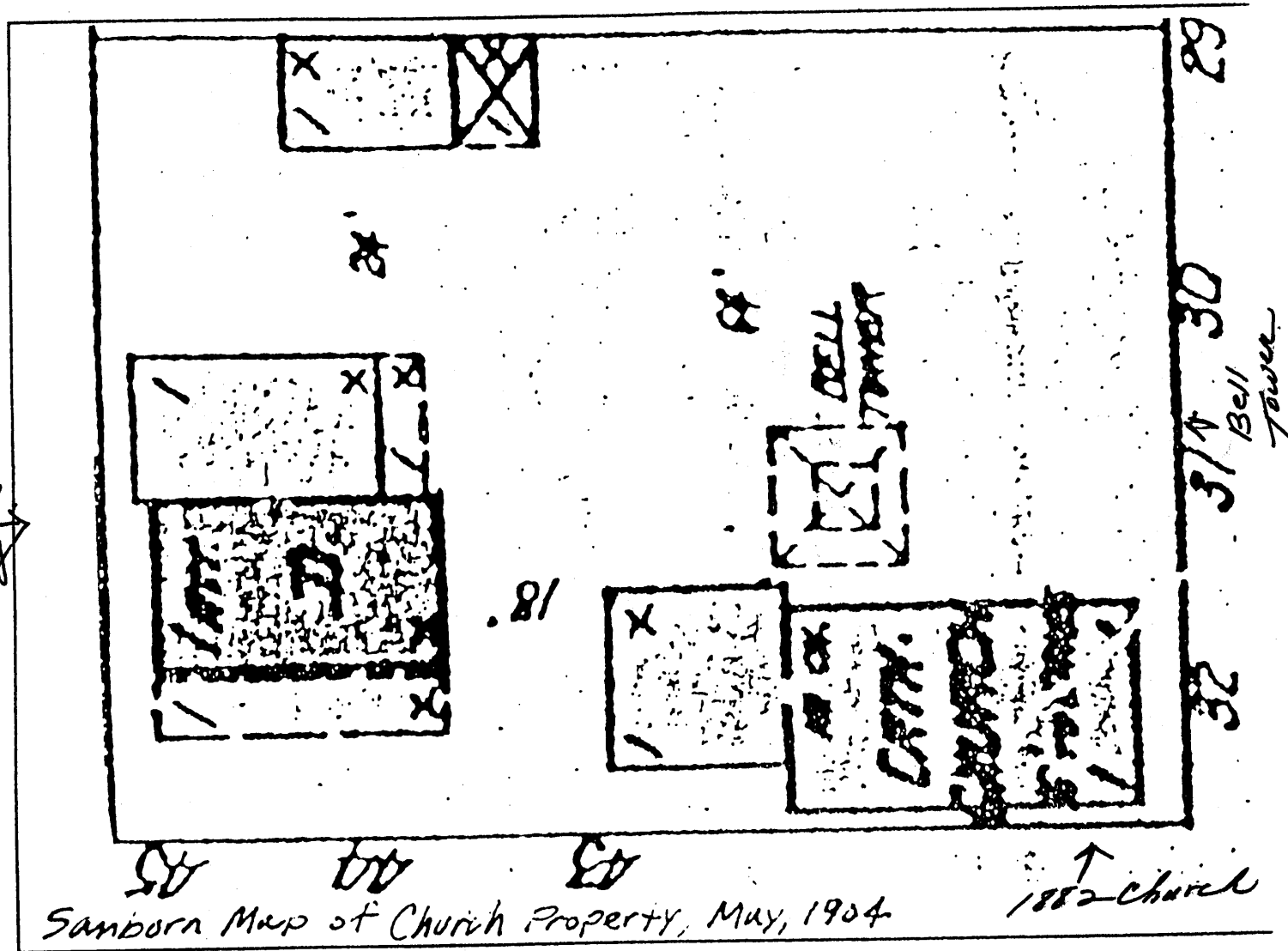


SACRED HEART Church  
TOMBSTONE, COCHISE CO. AZ.

THE DESCRIPTION OF THE  
LOT, VACATING PARCELS AND  
DOES NOT CONSTITUTE A WARRANTY



1881  
Church  
&  
Rectory



SACRED HEART Church  
TOMBSTONE, COCHISE CO., AZ.